## Important principles

The first principle: Being blessed is not inherited. *Allaah*, the Most High said: And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself. (37:113) i.e. He placed *barakah* in *Ibraaheem `alaiyhis salaam* and his children while from his and Ishaaq's descendants, are believers and disbelievers

The second principle: The prophets *`alaiyhimus salaam* are the best of mankind. No one has achieved their eminence, no matter how high a status they possess. So, whoever claim that the saints are like prophets has indeed made a grave mistake and degraded the status of the prophets *`alaiyhimus salaam*. They have likened others to them, even if it is just from this one angle. Thus, it is not allowed to seek *barakah* (blessings) from that which comes from the physical self (of any saint) like their spit, sweat, etc. This is only permissible for the prophets *`alaiyhimus salaam*.

The third principle: Whatever the *sahabahs* (companions) did whilst seeking blessings through the prophet *sollAllaahu `alaiyhi wa sallam,* was only from his noble body and whatever came from him like his saliva, his hair and the like. Additionally, it is not reported that any of them went to the places he *sollAllaahu `alaiyhi wa sallam* went to as a means of following him in order to seek blessings from it. Moreover, they did not take the places that he *sollAllaahu `alaiyhi wa sallam,* passed by as places of prayer or *du'aa*. Actually, `Umar may *Allaah* be pleased with him, ordered the cutting down of the tree that people thought that the prophet *sollAllaahu `alaiyhi wa sallam,* took the oath of allegiance from the *sahaabahs* under. He `Umar, may *Allaah* be pleased with him, prohibited people from specifying places for prayers that the prophet *sollAllaahu `alaiyhi wa sallam,* prayed in without intending it specifically or mentioning any specific virtue for such a place.

## Important Principles Continued

The fourth principle: whatever was narrated that showed that Ibn Umar strove to go to the places where the Prophet *sollAllaahu `alaiyhi wa sallam,* went to was to follow the prophet *sollAllaahu `alaiyhi wa sallam,* and not to seek *barakah* from these places. The proof for that is that he did not do in those places except what the Prophet *sollAllaahu `alaiyhi wa sallam,* did in them. So, for example, the place in which the prophet *sollAllaahu `alaiyhi wa sallam,* urinated, he only urinated there and did not touch the dirt for *barakah* or make *du'aa,* or prayed, or did any other worship there. This shows that he only did it seeking the *barakah* of following the prophet *sollAllaahu `alaiyhi wa sallam,* and not seeking *barakah* from the place.

The fifth principle: is that the *barakah* that is allowed has a specific way to be sought in the *sharee'ah*. So the *barakah* of *eemaan* (belief) and *taqwaa* (piety) are earned through believing in all that was brought to us from the messenger of *Allaah, sollAllaahu `alaiyhi wa sallam* like the *sahabah* believed, may *Allaah* be pleased with them. *Allaah,* the Most High said: So if they believe in the same as you believe in, then they have been [rightly] guided... (2:137) - And *taqwaa* (piety) is earned by fulfilling the commands and avoiding the prohibitions.

The *barakah* (blessings) of the *Quraan* is earned through reading it slowly, pondering upon it, learning it and acting upon it.

The *barakah* of remembering *Allaah* is earned by doing the prescribed *dhikr,* in the same way and with the same amount that the prophet *sollAllaahu `alaiyhi wa sallam,* did, without inventing new ways

The *barakah* of food and drink, like dates, black seed and honey is gained by eating it and using it as medicine along with the prescribed *ruqyah* (reciting *Quraan* to cure sorcery, etc.).

The *barakah* of places is gained by seeking ones provision in them, planting in them and doing whatever is prescribed to be done in them.

The *barakah* of Makkah, Madinah and Ash Shaam is earned by living in them and worshipping in them in the specific ways that worship were prescribed for them.

The *barakah* (blessings) of *masjids* is gained by building them, reading *Quraan* in them, praying in them and doing all the different acts of worship that were narrated to us from the prophet *sollAllaahu `alaiyhi wa sallam,* concerning them and not inventing any new acts of worship in them.

The *barakah* of the *Muslim* is gained by accompanying them, sitting with them, marrying from them and seeking their advice in whatever they are specialists in.

The *barakah* of the scholars is gained by seeking *Islamic* knowledge from them and seeking their *fataawaa* (*Islaamic* ruling in any matter)

الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي
هيئة الأمر بالمعروف والنهي عن المنكر بالمسجد الحرام

# THE CONCEPT OF BARAKAH (BLESSINGS)

## IN THE *QURAAN, SUNNAH* AND FROM THE NARRATIONS OF THE *SAHAABAH*

# AT-TABARRUK

## PERMITTED WAYS OF SEEKING BLESSINGS

AT-TABARRUK IS TO SEEK BLESSINGS, THAT IS: SEEKING TO ATTAIN GOOD REWARDS OR WORLDLY BENEFITS.

## THE PROHIBITED TABARRUK (WAYS OF SEEKING BLESSINGS)

**Seeking Blessings is allowed when sought from *Allaah* through the ways approved by the *sharee'ah* (the *Islaamic* Legislation)**

*Barakah* is one of the greatest things that benefits the *Muslim* in his worldly life and in the hereafter because it brings about tranquility and happiness, and through it, curing and great rewards are achieved. The Prophet, *sollAllaahu `alaiyhi wa sallam,* made clear those things that contains *barakah,* how to seek it and the means that lead to it. He, *sollAllaahu `alaiyhi wa sallam,* also warned with the sternest warning against the ways of those who deviated in seeking it correctly by resembling it to the actions of the polytheists. He, *sollAllaahu `alaiyhi wa sallam,* said: *By the one in whose Hand is my soul, you have said the like of what the Children of Israel said:* **"O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.** (7:138) [Narrated by At-Tirmidhie who said it is good and authentic]

**Seeking *barakah* (blessings) is allowed if it fulfils the following conditions:**

1. There must be proof for it from the *Quraan and Sunnah* that confirms that *barakah* is found in that thing from which it is sought.
2. The one seeking barakah must believe that the *barakah* and the thing that possesses the barakah are from Allaah, the Blessed and Most High. He, *sollAllaahu `alaiyhi wa sallam,* said: *All barakah (blessings) is from Allaah* [al-Bukharie]
3. That the way used to seek the *barakah* is allowed in the *Sharee`ah,* otherwise the seeking of the *barakah* would be prohibited.

### *BARAKAH* THAT IS MENTIONED IN THE *QURAAN* AND AUTHENTIC *SUNNAH* ARE TWO TYPES :

#### TANGIBLE *BARAKAH*

a) The *barakah* (blessings) of taqwaa (righteousness): **And if only the people of the cities had believed and feared (i.e. have Taqwaa) for Allaah, We would have opened upon them blessings from the heaven and the earth…** (7:96)

b) The *barakah* of Quraan and haadeeth: from it is ruqyah (i.e. reciting Quraan to cure sorcery, etc.) and seeking cures through it. He, the Most High said: **And We send down of the Qur'an that which is healing and mercy for the believers...** (17:82)

c) The *barakah* that specifically relates to the prophets *`alaiyhimus salaam,* like seeking blessings from their saliva, hair, the water that they used for *wudoo,* or whatever had contact with them and then they took it off (like their clothes)…however, none of these things exist.

d) The *barakah* (blessings) of certain food and drink, like *Zamzam* water, olives, milk, rain, the date palm, the *suhoor* meal (to begin one's fast), and black seed, etc.

e) The *barakah* of some animals, like sheep and horses

f) The *barakah* of certain places that possess *barakah,* e.g. Masjids, Ash-Sham, Makkah, al Madinah, and Yemen

g) The *barakah of (dhikr)* remembering *Allaah.* He, the Most High said: **'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. (10) He will send [rain from] the sky upon you in [continuing] showers (11) And give you increase in wealth and children and provide for you gardens and provide for you rivers. (12)** [Nooh 1012-]

#### INTANGIBLE *BARAKAH*

a) The *barakah* of *Islaam* is tranquility, happiness and comfort: **So whoever *Allah* wants to guide - He expands his breast to [contain] Islam…** (6:125)

b) The *barakah* of following the messenger *sollAllaahu `alaiyhi wa sallam. Allaah,* the Most High, said: **He who obeys the Messenger has obeyed Allah…** (4:80) and *Allaah*'s statement: **And if you obey him, you will be [rightly] guided.** (An-Noor 24:54) - So by following him *sollAllaahu `alaiyhi wa sallam* one obeys *Allaah* and is guided.

c) The *barakah* of good actions. Aboo Hurairah, may Allaah be pleased with him, narrated that the prophet *sollAllaahu `alaiyhi wa sallam,* said: *Whomever stands for (the night prayer in) Ramadaan out of faith and seeking its reward his sins would be forgiven.* [al-Bukhaarie]

d) The *barakah* (blessings) of the *Quraan:* **And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear *Allaah* that you may receive mercy.** [6: 155]

e) The *barakah* (blessings) of remembrance of *Allaah.* **...Unquestionably, by the remembrance of *Allah* hearts become tranquil."** [13:28]

f) **(The *barakah*) of *Hajj, `Umrah,* fasting, fulfilling the needs of the *Muslims,* maintaining family ties, etc.**

**This is by seeking *barakah* from other than *Allaah* or seeking it through ways that are not legislated in the *Sharee`ah* (*Islaamic Law*).**

### TABARRUK THAT IS PROHIBITED ARE TWO TYPES:

#### A) TABARRUK THAT CONTAIN *SHIRK* (POLYTHEISM)

This is to believe that the person from whom blessing is sought is the one who grants it to others by himself or that he grants it along with *Allaah,* whether he claims that he gives it by *Allaah's* permission or not. (Another form of *shirk*) is to ask someone for something that no one is able to do except *Allaah.*

When some people who newly accepted *Islaam* asked for a tree to seek *barakah* from, the prophet, *sollAllaahu `alaiyhi wa sallam,* said: *By the one in whose Hand is my soul, you have said like what the Children of Israel said:* "O **Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.** (7:138) [Narrated by At-Tirmidhie who said it is good and authentic]

Examples of this type of seeking blessing is like seeking cure, provision or children from someone or seeking it from trees, stones, buildings, columns, the doors of the *Masjid Al-Haraam* or the Prophet's *masjid* or seeking it from the cave of *Hira* or the *Thawr* cave or the column in *`Arafah*

#### B) TABARRUK THAT IS *BID`AH* (INNOVATION)

This is by seeking blessings from things that are not proven to have blessing believing that *Allaah* placed *barakah* (blessings) in them. It can also be by seeking *barakah* from what is established to have *barakah* in it, but using ways that are wrong and have no basis. This is of two types:

**The first is** seeking blessing with something that there is no proof to establish that it contains *barakah,* like touching the clothes of those who are thought to be saints, or drinking after they drank (from the same vessel), or kissing their graves, touching it, taking its dirt to seek its *barakah,* or praying at the grave and making *du`aa* at it.

**The second is** seeking *barakah* from something that is established to have *barakah* but in a way that goes against the *sharee'ah,* like touching the *masjids* and the stones in Makkah and Madinah for *barakah.* This is also done by praying and making *du`aa* at specific places that there is no proof to establish that it should be specified for extra worship like the seven Masjids in Al Madinah or places that they claim that the prophet *sollAllaahu `alaiyhi wa sallam,* sat at.

**Allaah, the Most High said:**

And if Allaah should touch you with adversity, there is no remover of it except Him.

[Al-An`aam: 17]

The Messenger of Allah, sollAllaahu `alaiyhi wa sallam said: *Whoever wears an amulet has committed shirk.*

[`Authenticated by Al-Albaani in Sahih al-Jaami]

## Do not swear, except by Allaah

| | |
|---|---|
| Do nor swear by the Prophet... | By the Lord of the K`abah |
| Nor by the mercy of the parents .... | By Allaah, Billaah |
| Nor by Allaah's bounty... | I swear by Allaah |
| Nor by the K`abah... | By Him in whose hand is my soul |
| Nor by the status of the Prophet... SollAllaahu `alaiyhi wa sallam | |

The Prophet sollAllaahu `alaiyhi wa sallam said

Whoever swears
let him swear by Allaah, or be quiet.

[Al-Bukhaaree and Muslim]

## Respected Muslim:

After knowing the two ways – the path to Paradise and the path to Hell – we ask Allaah to make you and all your loved ones traverse the Path to paradise and distance you (all) from Hell. The Messenger of Allah, sollAllaahu `alaiyhi wa sallam said: He who dies associating anyone in worship with Allah would enter the (Fire of) Hell and he who dies without associating anything in worship with Allah would enter Paradise.

[Muslim]

## Do not go to the Soothsayer or fortuneteller

The Messenger of Allaah sollAllaahu `alaiyhi wa sallam said: Whoever goes to a soothsayer and ask him anything, his prayers for forty nights will not be accepted.

Muslim

Organization for the promotion of virtue and prevention of vice, Department of enlightenment and gifts. (Education Committee)

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انجليزي

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# And We guided him

# to the two ways!!

## Do not make vows except for Allaah

The Messenger of Allaah soll Allaahu `alaiyhi wa sallam said: Whoever vows to obey Allaah, let him obey Him; and whoever vows to disobey Allaah, let him not disobey Him.

[Al-Bukhaaree]

## Do not take graves as places of worship

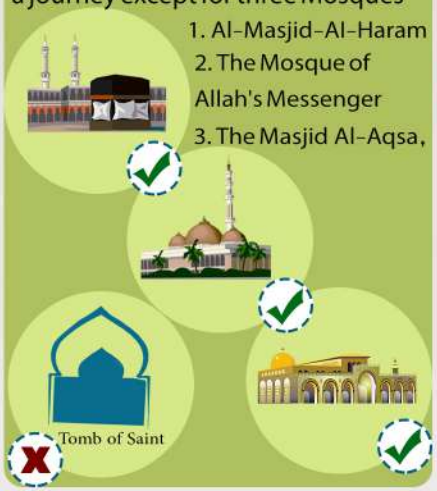
The Messenger of Allaah sollAllaahu `alaiyhi wa sallam said:

**Allaah cursed the Jews and Christians because they took the graves of their prophets as places of worship**

Al-Bukhaaree and Muslim

The Prophet sollAllaahu `alaiyhi wa sallam said: Do not set out on a journey except for three Mosques

1. Al-Masjid-Al-Haram
2. The Mosque of Allah's Messenger
3. The Masjid Al-Aqsa,



It is narrated in a hadeeth that a man wanted to free a slave girl, so the Prophet sollAllaahu `alaiyhi wa sallam, asked her: Where is Allaah? She said: Above the heavens. He said: Who am I? She said: You are the Messenger of Allaah.
He said: Free her for she is a believer.

[Muslim]

## Do not sacrifice except for Allaah

The Messenger of Allaah sollAllaahu `alaiyhi wa sallam said:

**Allaah has cursed he who slaughters for other than Allaah**

**Muslim**

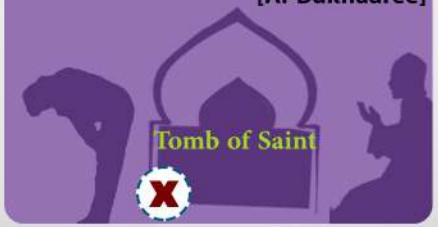
## PRAYING

### In a Masjid with a Grave

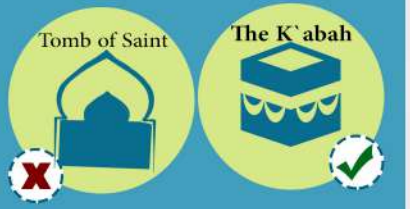
The Messenger of Allaah soll Allaahu `alaiyhi wa sallam said: Those who preceded you used to take the graves of their prophets and pious men as places of worship, so you must not take the graves as a place of worship;

*I HAVE FORBIDDEN YOU TO DO THAT*

**[Al-Bukhaaree]**




There is no Tawaaf except around the K`abah




Allaah the Most High said

Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House.

[Al-Hajj : 29]

Allaah the Most High said:
**And indeed the masjids are for Allaah, so do not invoke with Allah anyone.**
[Al-Jinn : 18]

The Messenger of Allaah sollAllaahu `alaiyhi wa sallam said: Whoever dies worshipping other than Allaah (as a rival) would enter hell
[Al-Bukhaaree]

## IMPORTANT PRINCIPLES (to understand '*Tawassul*')

**First Principle: It is imperative to understand the texts of *Quraan* and *sunnah* as was understood by the *Sahabas*, may *Allaah* be pleased with them,** since they witnessed the revelation of the ***Quraan***, they knew the reason for the revelation (of the ***aayaat***) and they understood the aims and intent of the Prophet *sollAllaahu `alaiyhi wa sallam*. Included in this is to understand from them what is the correct way of using the righteous as a means for *'At-Tawassul'*. *Anas reported that while the Prophet* (ﷺ) *was sdelivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it).* [Al-Bukhaarie]
So, during the lifetime of the Prophet (ﷺ), they used to make *tawassul* with his *du`aa*. However, after his death they never made *tawassul* through him like they did when he was alive, rather they made *tawassul* through those righteous ones who were alive.
And Anas, may *Allaah* be pleased with him, relates that *whenever there was a drought `Umar bin Khataab would seek rain through the du`aa of Al-`Abbaas ibn Abdul Mutallib and he would say: O Allaah, we used to do tawassul through our Prophet and You would send rain and now we are doing it through the uncle of our Prophet, so give us rain. So they would be given rain.*
That is, they would ask Al-`Abbaas to make *du`aa* for them (for rain) as they used to ask the Prophet (ﷺ), to make *du`aa* for them (for rain). So, if doing *tawassul* through the righteous who were dead was permissible, the *Sahabas*, may *Allaah* be pleased with them, would not have gone to Al-`Abbaas and left the Prophet (ﷺ).

**Second principle: In order to arrive at the correct ruling on any issue, it is imperative to consider all the evidences relating to that issue**. However, the people of deviation use some evidences and leaves others. This is following what is unspecific, which has been prohibited by *Allaah*. He, the Most High said: ***It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]...*** [Aali `Imraan 7]
**Third Principle: All the proofs used by those who oppose the correct position relative to the issue of *tawassul* are either:**
a) **Sound but not valid evidence** like the statement of ***Allaah***, the Most High: ***O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.*** [Al-Maaidah 35]. This is a clear cut and sound proof, however, it is **not valid** to be used as proof to establish the **prohibited** forms of *Tawassul*, as is done by the deviants, rather, **it is evidence for the prescribed** *Tawassul* like using one's good deeds as the *sahabas*, may *Allaah* be pleased with them explained. From them is Ibn `Abbaas, may Allaah be pleased with them, who explained it to be a means of getting close to *Allaah*, while his student, Qatadah, explained it to mean getting closer to *Allaah*, the Most High through obedience and righteous actions.
b) **Or it is explicit but not sound evidence** like the *Hadeeth* used by the deviants to establish the permissibility of doing *tawassul* by the right or status of the prophet (ﷺ), which is: whoever leaves his house for prayer and says: O *Allaah*, I ask you through the rights of those who ask upon You, and I ask you through the rights of my walking... (This hadeeth should ***not*** be attributed to the Prophet (ﷺ), as it was declared to be weak by an-Nawawee and al-Haythamee).

إنجليزي

# The Correct Belief concerning At-Tawassul and the means used (for Tawassul)

***Al-Tawassul*: it is anything that one mentions in his *du`aa* that he hopes is going to be a reason for it to be answered.**

### Ways Prescribed by the Sharee`ah (for Tawassul)

**First: Doing *Tawassul* by using the Names and Attributes of *Allaah*** like saying: O *Allaah*, You are the all-Hearing, who hears everything. O *Allaah*! You are the one who controls and takes care of the affairs of this universe, and O *Allaah* You have the Most Beautiful Names and Most Lofty attributes. I ask You by every Name of Yours that you have named yourself with, etc.
Its proof is the statement of *Allaah*, the Most High: ***To Allaah belongs the Most beautiful Names, so invoke Him by them...*** [Al-A`araaf :180]
From the etiquette of this method (of *tawassul*) is using the suitable Name for the specific condition one experiences like the one who wants provision should say: O Provider, provide me (with so and so), and the one who needs to be cure, says: O Curer, cure me, and the like.

**Second: Doing *Tawassul* by mentioning one's righteous deeds.**
Its proof is found in Al-Bukhaaree in the story of the three who were stuck in the cave whose entrance was blocked by a rock. So, one of them did *tawasul* by mentioning his dutifulness and kindness to his parents, the second by mentioning his leaving off of adultery and the third by mentioning his trustworthiness and his nurturing the wealth of his worker. So *Allaah* saved them due to that (i.e. their *du`aa* with these righteous deeds).

**Third: Doing *tawassul* to *Allaah* through the supplication of living, righteous people.** *Allaah* the Most High said: ***They (Yusuf's brothers) said: "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."*** [Yusuf 12:97] i.e. (O our father), invoke *Allaah* to forgive our sins.
And Anas, may *Allaah* be pleased with him, relates that whenever there was a drought *`Umar bin Khataab would seek rain through the du`aa of Al-`Abbaas ibn Abdul Mutallib, and say: "O Allaah! we used to do tawassul through our Prophet, and you would send rain and now we are doing it through the uncle of our Prophet, so give us rain. So they would be given rain". [Al-Bukhaaree]*

**Fourth: *Tawasul* through one's humility and submissiveness.** *Allaah*, the Most High, said: ***So he invoked his Lord, "Indeed, I am overpowered, so help (me)."*** [Al Qamr 10]
*Allaah*, the Most High, said: ***And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."*** [Al-Anbiyaa 83]

**Fifth: *Tawassul* by acknowledging one's sins, his poverty and need of *Allaah*.** *Allaah*, the Most ***forgave him. Indeed, He is the Forgiving, the Merciful.*** [Qasas 16]
*Allaah*, the Most High, also said: ***(Moosaa) said, "My Lord, Truly I am in need of whatever good You would send down to me."*** [Qasas 24]

**Sixth: *Tawassul* by acknowledging the bounties of *Allaah*.** The Messenger of *Allaah*, (ﷺ), said: *The Syed Al Istigfaar (the master invocation for forgiveness is: 'O Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave, and I am upon Your covenant and pledge as far as I am able. I seek refuge in You from the evil of what I have done. I admit to You Your blessings upon me, and I admit to my misdeeds. So, forgive me, for there is none who forgive sins but You.*
The evidence is: "...I admit to You Your blessings upon me..."

**Seventh: *Tawassul* with *tawheed***
*Allaah*, the Most High said: ***And he (Yunus) called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."*** [Al-anbiyaa: 87]

### Prohibited forms of *Tawassul* i.e. ways not found in the *Sharee`ah*

#### *Tawassul* that is *shirk*

Examples of it: To go to the grave of a Prophet or *wali* (saint) or other than them and say: O my master, so and so, help me! Or cure me! Or remove my grief! Or settle my need! Or destroy my enemy!
Or he does *tawassul* by sacrificing for him, or making *tawaf* around him, or the like.
This is exactly what the idol worshippers from the Arabs did. They used to invoke their gods and used many different types of worship to get close to them saying that we only worship them to bring us closer to *Allaah*, and they say these are our intercessors with *Allaah*. So they never believed that the idols they worship created (anything), or provided for them or administrated (the creation). Rather, they worshipped them so that they would intercede to *Allaah* for them. This is Major *shirk*. And *Allaah*'s protection is sought! *Allaah*, the Most High said: ***And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.*** [Az-Zumr 3]

#### *Tawassul* that is *bid`ah* (i.e. innovation).

It is to worship *Allaah* through a means that never used by the Propet (ﷺ) nor his noble compaions, may *Allaah* be pleased with them. The Messenger of Allaah (ﷺ) said: *Whoever introduces into this affair of ours, that which is not from it, will have it rejected.*[Al-Bukhaaree]
The meaning of 'our affair' is what we came with of legislation or worship. Examples of it are:
A person goes to the grave and ask *Allaah* alone, but he believes that the *du`aa* stands a better chance to be answered if it was made at (the grave) of a saint (*wali*); or (another way is) that he selects a place or spot for worship of *Allaah* not specified by the *sharee`ah*.
(Other examples are): asking by the right of the Prophet (ﷺ), the right of the saint (*wali*), their status, blessedness, sacredness, or asking by the right of his grave or dome, or the right of those who supplicate and the believers, or the like.

بسم الله الرحمن الرحيم

In the name of Allaah, the Entirely Merciful, the Especially Merciful

## WHO COMMANDED YOU TO WEAR HIJAB?

O blessed one! Do you know who commanded you to wear Hijaab? It is indeed Allaah, the Exalted, the Most High (who said): *"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over them (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful.*

O blessed one! Do not hesitate in answering Allaah's command for you to wear the Hijab, for He will bestow upon you honour and chastity. Moreover, remember that wearing the Hijaab is obedience to Allaah, so would you not respond to Him?

## MY BELOVED SISTER, THIS IS A MODEST(NOT HADEETH) TO PONDER OVER IT:

Abee Hurairah said that it was reported that the Prophet, sallAllaahu 'alaihi wa sallam, said: *"There are two types of people of Hell that I have not seen: people who have whips like the tails of cattle with which they strike the people, and women who are dressed but naked, walking with an enticing gait, with their hair looking like the humps of camels, leaning sideways. They will not enter Paradise nor smell its fragrance, although its fragrance can be detected from such and such a distance."* **(Reported by Muslim).**

## WOULD YOU NOT FOLLOW YOUR MOTHER Aaeishah and Umm Salamah, may Allaah be pleased with them both!

My beloved sister, A woman's modesty and how well she covers herself is based upon the strength of her belief (eemaan). (Consider) what your mother 'Aaeishah, the daughter of Abee Bakr, may Allaah be pleased with them both, said I used to enter my house in which the Messenger of Allaah sallAllaahu 'alaihi wa sallam, and my father were buried, I would remove my (outer) clothes and say: "It is only my husband and father (that are buried here)." However, when 'Umar was buried with them, by Allaah, I would not enter except with my garment (properly) fastened around me out of shyness for 'Umar."

What eminence is greater than this eminence? And what modesty is more esteemed than this modesty, whereby she expresses her modesty for a man who is dead and buried under the earth! **This is the modesty of your mother, so would you not follow her?**

Also, your mother, Umm Salamah, may Allaah be pleased with her, said: She mentioned the issue of a women's dress to the Messenger of Allah [SAW], so he said: "Let it down a hand span." Umm Salamah said: "But that will expose her (feet)." He said: "Let it down a forearm's length, but no more than that." [An Nasaaee]

This is the condition of one whose dress is lose and strong. As for the one whose dress is flimsy and her limb is weak, then she leans towards exposing herself by a hand span, or a forearm's length or more based upon the flimsiness of her dress.

My beloved sister, Do you know that the essence of chastity is modesty?

## THE CONDITIONS FOR THE HIJAAB ACCORDING TO ISLAAMIC LAW (THE SHAR'EEAH)

In order for the Hijaab to be in accordance with the Shar'eeah (Islaamic Law), the scholars say that it has to fulfill eight conditions; they are:

**First:** It should cover the entire body.

**Second:** It should be loose and not narrow, so that it does not reveal the outline of the body.

**Third:** It should not resemble the dress of 'kaafir (disbelieving) women.

**Fourth:** It should not resemble men's clothing.

**Fifth:** It should not be transparent (or "see thru").

**Sixth:** It should not be an adornment in and of itself.

**Seventh:** It should not be perfumed with bakhoor or any other fragrance.

**Eighth:** It should not be a garment of fame and vanity (mentioned below in the previous publishing)

## MY BELOVED SISTER!

HIJAAB WAS LEGISLATED FOR COVERING AND NOT FOR BEAUTIFICATION, ADORNMENT AND/OR ATTRACTION.

Be aware that the different types of clothing that are sold in the markets as Hijaab, are not really Hijaab. (Please be aware that) what matters is the reality not the name. So it is upon you to wear the Hijaab that was previously mentioned along with its eight conditions so that you would achieve happiness in this world and the next.

## THESE ARE SAMPLES OF THE LEGISLATED HIJAAB

## THIS IS DRESSING UP AND NOT HIJAAB

MY BELOVED SISTER

You came to the Masjid of Haram or the Masjid of the Prophet seeking rewards and blessings, so do not violate the rules of covering and wearing the Hijaab.

And remember : O Blessed one - that you are in the house of Allaah, the most High, and He is watching you, knows what the entire creation does not know. So, be aware that He has more right that you be shy of Him in every place, so how about in His house!

We hope that you would be blessed with guidance, acceptance and success in this life and the Hereafter. (Ameen)

MY BELOVED SISTER

Indeed the brothers of the 'department of commanding good and forbidding evil' in the Masjid Al-haraam wish that your visit be filled with obedience to Allaah, that you cast aside evil deeds, and increase in good ones so as to win the pleasure of the Lord of all creatures. Hoping that you would be (granted) guidance and success in both worlds!


**Your Brothers at:**

The General Presidency responsible for the affairs of the Sacred Mosque and the Prophet's Mosque.

The Organization for the Promotion of Virtue and the Forbidden of Evil in the Sacred Mosque

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## A Summary of the Three Principles

If it is said to you: What are the three fundamentals that a person must know? Then say: The slave must know his Lord, his religion and his Prophet, Muhammad, sallAllaahu 'alayhi wa sallam.

**The First Principle:** If it is said to you: Who is your Lord? Then say: My Lord is Allah, who has nurtured me and all the worlds with His bounties. He is the One I worship, and I do not worship anything besides Him.

So if it is said to you: Through what do you know your Lord? Then say: Through His signs and creations. The Lord is the only One to be worshipped. All the different types of worship that Allaah commanded must be only intended for Him, the Most High; so, whoever dedicates any act of worship to other than Allah is a polytheist and an unbeliever.

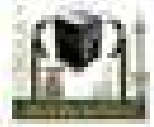
**The second principle:** Knowing the religion of Islaam with its proof. Islaam is submission to Allaah by singling Him out in worship, complying obediently to Him and abandoning polytheism and its people. It has three levels: Al-Islaam, Al Imaan (faith) and Al-Ihsaan (proficiency). Every level has pillars.

**The Third Principle:** Knowing your prophet sallAllaahu 'alayhi wa sallam. He is Muhammad son of Abdullaah, son of Abdul Muttalib son of Haashim. He lived for sixty three years, Allaah sent him to warn against polytheism and to call to the worship of Allaah alone.

The Prophet sallAllaahu 'alayhi wa sallam died but his religion remained. This is his religion: There is no good except that he called his nation to it and no evil except that he warned them against it. Allaah sent him as a messenger to men and Jinn and made obedience to him an obligation upon them all.

Allaah completed His religion through him.






In English

بالعربية

The General Presidency responsible for the affairs of the Sacred Mosque and the Prophet's Mosque.

The Organization for the Promotion of Virtue and the Forbidden of Evil in the Sacred Mosque


Allaah, the Most High said: O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused ... (Al-Ahzaab 33:59)

Allaah, the Most High said: And tell the believing women to lower their gaze [from looking at forbidden things], and protect their private parts [from illegal sexual acts, etc.] and not to show off their adornments except only that which is apparent ... (An-Noor 24)